

works. . . . Therefore the first care of every Christian ought to be to lay aside all reliance on works, and to strengthen his faith^{4r} alone more and more." The logic of Luther's religious premises was more potent for posterity than his attachment to the social ethics of the past, and evolved its own inexorable conclusions in spite of them. It enormously deepened spiritual experience, and sowed the seeds from which new freedoms, abhorrent to Luther, were to spring. But it riveted on the social thought of Protestantism a dualism which, as its implications were developed, emptied religion of its social content, and society of its soul. Between[^] light and darkn_ess_a a great gulf was fixed. Unable to climb upwards plane by plane, man must choose between salvation and _ damnation. If he despairs of attaining the austere heights where alone true faith is found, no human institution can avail to help him. Such, Luther thinks, will be the fate of only too many.

He himself was conscious that he had left the world of secular activities perilously divorced from spiritual restraints. He met the difficulty, partly with an admission that it was insuperable, as one who should exult in the majestic unreasonableness of a mysterious Providence, whose decrees might not be broken, but could not, save by a few, be obeyed ; partly with an appeal to the State to occupy the province

of social
ethics, for which his philosophy could find no
room in
the Church. " Here it will be asked,' Who
then can be
saved, and where shall we find Christians ?
For in this
fashion no merchandising would remain on
earth.'
You see it is as I said, that Christians are
rare people
on earth. Therefore stern hard civil rule is
necessary in
the world, lest the world become wild, peace
vanish, and
commerce and common interests be
destroyed. No
one need think that the world can be ruled
without/
blood. The civil sword shall and must be red
and
bloody."«
Thus the axe takes the place of /
the stake, and